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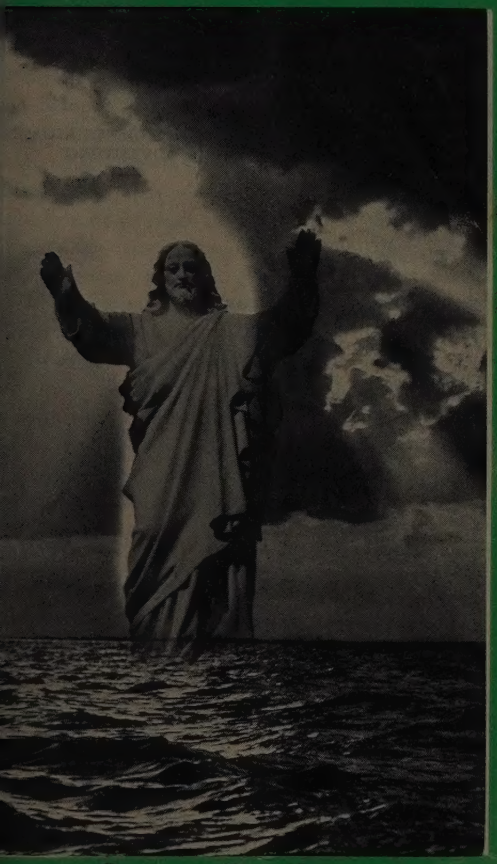

APRIL

1952

BROTHERHOOD OF THE LUTHERAN CHURCH

Vol. 33

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CHRIST IS RISEN!

"He who slumbered in the grave
Is exalted now to save."

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LUTHERAN MEN

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The last Sunday in April has been designated by the Commission on Christian Higher ucation of the National Council of Churches as "Christian College Day."

Why Church Colleges?

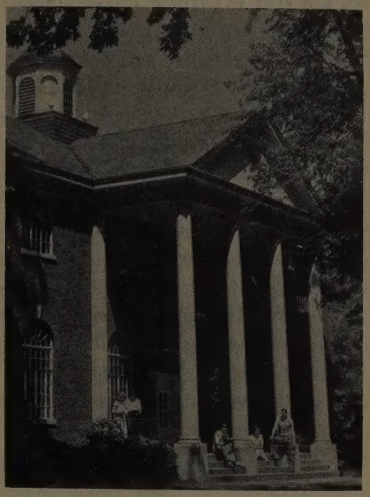
DAVID H. BREMER

utheran Colleges Still eed Your Help

LUTHERAN LAYMEN ought to be ll informed on the values of Chris- n higher education and the reasons maintaining church colleges. The erwhelming success of the CHEY peal is evidence of the interest ich most laymen have in the col- es of the church and their desire to these schools made stronger.

But some are still unconvinced. ey question whether the church ould continue to compete in the ld of higher education. They look at e great state-supported universities th their fine buildings, scientific boratories, recreational facilities, d highly paid faculty and they won- r how long the small church-related lleges can continue in the face of ch competition. Compared with ch impressive institutions, church lleges appear to some as definitely cond-rate. Perhaps the time has me for the church to get out from der the burden of maintaining its n institutions of higher learning.

Although 67 per cent of the col- ges in the United States today were



founded by the church, 27 per cent have since severed all official ties with any church. Harvard, Columbia, Princeton and many other universities which were founded with Christian purposes have long since dropped any close commitment to Christianity. In many countries throughout the world non-Christian forces have gained control of Christian colleges through direct government intervention or through social pressure. For the first time in the history of our own nation enrollment in public universities and colleges has equaled that in private and church-related schools. With government taking increasing responsibility for education, church colleges are faced with a struggle for continued existence.

The immediate situation which our colleges face adds to the doubt in the minds of some laymen. Some who

---

Dr. Bremer is a secretary for the Board of ucation.

gave generously to CHEY are disturbed to learn that our church colleges are still in critical financial need. Because of the rising cost of building materials and labor, the 7½ million dollars pledged will not nearly accomplish the physical improvements originally planned. Even more serious are the rising educational costs, shrinking returns on investments, and decreasing student enrollment, resulting in mounting operating deficits at many of our schools. Educators predict that college enrollment will be even lower next fall and there is little hope for any decrease in college operating expense. Even as the church was rejoicing over the success of CHEY, many college officials were wondering where they would get the funds to keep their institutions above water. As these schools turn to their alumni, community and the church for increased support, the question in the minds of many will be: Is it worth the sacrifice to maintain church colleges? The answer ought to be clear and decisive.

Our Lutheran Church has always maintained that religion and learning ought to go hand in hand as inseparable parts of a student's educative experience. It established its colleges in the firm conviction that Christian faith affords the only sure foundation and direction for higher education. Only in Christ do we come to a knowledge of truth.

While our colleges have not always fully lived up to their own high ideals and purposes, through the years they have made a deep Christian impact on the lives of thousands of students. O colleges have enriched the life of o church and nation. From these scho have come a continual stream of we educated Christian men and wom who have assumed positions of lea ership and responsibility in all wal of life.

Wherever we find the work of t church being carried on today, the we will find the product of our chur colleges. Almost 80 per cent of t men and women serving as pasto missionaries, deaconesses and pari workers have come from the colleg of the church. The health of t church is vitally related to the heal of these schools. If they become we the whole program of the church ul mately suffers.

It is almost axiomatic to say th the kind of education which youth ceive today will largely determine t kind of a world we will have tom row. It is also true that a college ed cation does not necessarily make f better men and women. The fact th one has a college degree is no guara tee that he will act wisely, justly, in Christian charity. Learning can ways be put to wrong purposes. Ju tice Robert Jackson has made t striking statement:

"It is one of the paradoxes of o time that modern society needs to fe . . . only the educated man. The pri itive people of the earth constitu no menace. The most serious crim against civilization can be committ only by educated and technically co petent people."

To educate the mind and not t

Students study under competent teachers who are also devoted Christian men and women.

heart is to educate only half of the person. But if Christian purposes and ideals are to underlie higher education then we must have colleges that are free to devote themselves wholeheartedly to the pursuit of these ideals and purposes.

The 14 colleges of the United Lutheran Church seek to give students an education that is firmly rooted in the Christian life and faith, which will prepare them for intelligent and consecrated Christian service in home, church and community.

Many people have the idea that a church college is no different from any other college except for prescribed courses in Bible and compulsory chapel services. There are schools which give justification for such a view. But if that be the only distinguishing mark of a church college, then the cost of maintaining such institutions is too high and not worthy of the effort. If religion is just something added on to a program of secular education, like icing on a cake, then it is certainly not true Christian education.

Christianity has to do with the whole of life. It is not merely a phase or fragment of the educational process but rather that which gives meaning and unity to the whole of it. "A true church college," says Professor Clark of Earlham, "does not have a religious program, it *is* a religious program."

While courses in Bible and opportunities for worship are important in the program of our church schools, they are by no means the sum total of their religious emphasis. Christian ideals and purposes are made the underlying basis of the entire educative experience. They are communicated to students not only through formal religious activities as such, but also through administrative attitudes and practices; the quality of student-faculty relationships; the emphasis placed upon religion in the counseling program; the spiritual as well as the intellectual qualifications of the faculty; the manner in which disciplinary situations are handled; business practices and relations with the community; and through the instruction in the classroom. The total impact of the college, both in and out of the classroom, points students in the direction of a fuller commitment of their lives to Jesus Christ as Lord and Saviour.

This does not mean that teaching in a Christian college is blind to truth that does not fit certain preconceptions On the contrary, true Christian education demands the highest integrity and thoroughness of scholarship. A Christian college is devoted to the

(*continued on page* 22)

Evangelism — Integration of New Members

by CARL WEBER

St. John's, Mayfair, uses film "And Now I See" for new members

WHEN 542 new members are received into a congregation in the period of 2 years there is naturally a problem of integration.

St. John's Lutheran Church, Mayfair, Philadelphia has found the use of the ULCA stewardship film "And Now I See" a great benefit in integrating the new members into the life of the congregation.

All new members are first introduced to the life of St. John's Church in particular and the Lutheran Church in general by the presentation of a folder containing 37 pictures and an 88-page booklet, "The Lutheran Story," which the pastor of the congregation, the Rev. Carl W. Weber, has written. After a complete study of this literature, the prospective member is then requested to fill out a membership card which includes name, address, telephone number, date of birth, date of anniversary, birthday dates of all members of the family, occupation and hobbies of all who are members of the family.

On the night prior to the actual reception into the congregation, all of the new members and their family are invited to a congregational suppe which is supplied by the members c the congregation to the new membe without any cost either to the churc or the new members being receive All attending the supper wear larg name tags so that faces and name may be associated easily.

Following the supper a period c lively group singing is held and th various organizational leaders are i troduced to the group. Anyone inte ested in uniting with any of the o ganizations of the church at this tim may be "signed up." However, n pressure is put upon anyone, but a invitation is extended to attend the particular age-group organization.

The new members then accompar

Year-Around Evangelism
Eastertide and Post-Easter

Receive members with warm dignity on Palm Sunday or Easter

Assimilate new members properly

—visit them in their homes

—invite them to the Brotherhood, Women's Missionary Society, Luther League, choir, and other working groups

—train and use them for service

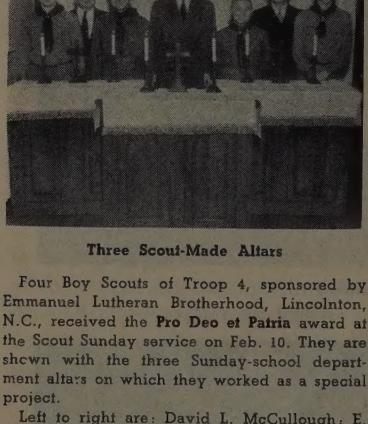
The Rev. Mr. Weber is pastor of St. John's, Mayfair, Philadelphia.

Getting Acquainted
"A congregational supper . . . without any cost"

ie pastor on a tour through the nurch where the pastor will point ut interesting symbols that might therwise be overlooked and tell the ory behind these Christian symbols.

When the tour is over the new mem-ers are invited to remain for an in-eresting film, "And Now I See", fea-uring Frank Morgan and Addison ichards. Pastor Weber has selected is film not so much for its entertain-ig value, but because it gives the ew members being received into the nurch a glimpse of the working of a nurch council, a church hospital, a nurch college, a church missionary, a hurch deaconess and of course the pastor and congregation working together to achieve a higher stewardship appreciation. Every new member is given a "big brother" to maintain interest after becoming a member.

The results of this integration film have been rewarding. There are at present eight members out of 24 serving on the church council, who have been received by St. John's during the past 24 months. Every organization of the church has felt the effect of these new members in their activities. Pastor Weber is fully convinced that the program of evangelism is only as good as the corresponding program of integration.



Three Scout-Made Altars

Four Boy Scouts of Troop 4, sponsored by Emmanuel Lutheran Brotherhood, Lincolnton, N.C., received the **Pro Deo et Patria** award at the Scout Sunday service on Feb. 10. They are shown with the three Sunday-school department altars on which they worked as a special project.

Left to right are: David L. McCullough; E. A. Fullwood, troop committeeman, who supervised the special project; Eddy Lohr; Pastor Henry A. McCullough Jr.; Willard Gaither Boyd Jr.; Scoutmaster H. Fred Rudisill; Ted Lee Robinson.

Nebraska Paragraphs

Since the organization in September, 1951, of Luther Memorial Brotherhood in Omaha, different projects have been brought to the attention of the men by speakers who have been invited to give talks on the various works of the church.

President Robert Miller reports "20 active members and around 25 paid members."

St. Luke's Brotherhood, Omaha, reports an average of 12 at each meeting. The Brotherhood sponsors a Boy Scout troop, which is doing fine work under the leadership of Scoutmaster and Explorer-Advisor Bill Voss and Arthur Cajacob. The men are regularly represented at the Wednesday evening Bible study and prayer.

A talk on Argentina by Rev. Levon Spath featured the February meeting of Emmanuel Brotherhood at Tekamah.

Pastor and Mrs. Spath spent six years in Argentina, being stationed about 300 miles north of Buenos Aires. Pastor Spath told of the many customs of the country. "The population is divided into two distinct classes, the rich and the poor. There is no middle class. People are friendly and very polite but they expect you to abide by the customs of the country. All nationalities are represented and one hears many languages spoken. However, Spanish is the official language of the country." He described the life of the people as leisurely. He also told how the man of the house is waited upon in all things by his wife, who leaves her other duties to satisfy his wants. Pastor Spath made an earnest appeal for the Pre-Seminary School, saying, "This is a MUST!"

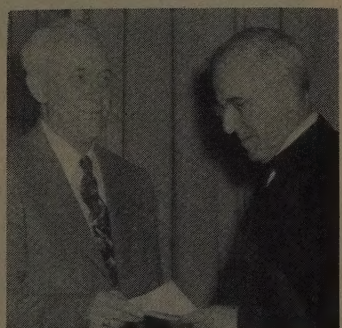
Salem Brotherhood, Fremont, will hear the Rev. Levon Spath at their February meeting. In March, the film "Number Forty-Five Tioga Street" will be shown. The film was developed by the PCS Board and the LLM for Stewardship for use in connection with the special Bible study emphasis of the ULCA during 1952.

— Paul Wiegman

Philadelphia Ladies' Night

Above: Ninth annual Philadelphia Conference Brotherhood ladies' night banquet table. Left to right: the Rev. and Mrs. Warren Johnson, the Rev. and Mrs. Christian Schenck, Mr. and Mrs. Herbert Punchard, Dr. and Mrs. Emil Fischer, the Rev. and Mrs. Floyd A. Paules, and Mr. and Mrs. William Haring.

Right: Leonard F. Ashford, past president of the Pennsylvania Ministerium Brotherhood and present member of the ULCA Brotherhood executive committee, presenting an Honorary Life Membership certificate to Dr. Emil E. Fischer, president of the Pennsylvania Ministerium. Mr. Ashford was also presented with an Honorary Life Membership by Elwood Ginther.



Georgia-Alabama Brotherhood

A visit to the Protestant Radio Center, where the United Lutheran Hour is produced, was a highlight of the eighth annual convention of the Georgia-Alabama synodical Brotherhood, held on Feb. 12 in Messiah Church, Decatur, Ga. This was the first all-day convention of the Brotherhood, with 80 men in attendance.

Talks and reports were made by Convention Chaplain John L. Yost Jr., who spoke on "How Can We Better Share Christ as Men of the Church?"; Edgar P. Eyler, Savannah, who reported on the 17th biennial convention of the ULCA Brotherhood; Dr. John R. Brokhoff, who spoke on "The Bible in Daily Living"; Dr. Charles H. Reinbrecht, China missionary, who reported on conditions in the Orient; Dr. Charles B. Foelsch, New York, who addressed 150 delegates and visitors at the evening banquet.

The treasurer reported receipts of $1600, part of which went to the support of the United Lutheran Hour.

New Georgia-Alabama Officers

Left to right: President J. H. Oetgen, Secretary C. R. Kraus, Executive Committee Memb C. A. Voigt, Treasurer J. H. Cornwell, Vice-President M. R. Gruber, Dr. C. E. Fritz, preside of the Georgia-Alabama Synod. Not shown on this picture are E. P. Eyler and P. G. Gudsa members of the executive committee.

Highlights of the president's report included recommendations to establish Brotherhood officers' clinics to train men in the duties of their offices, and a Brotherhood work-night — a night set aside each month to put int effect the Brotherhood objectives c reclaiming lapsed members, visitin the sick and newcomers, and repai ing the property of the church.

Dr. Paul W. Dieckman

New Midland College President

Dr. Paul W. Dieckman, eastern co lege administrator and clergyma was elected ninth president of Mic land College, Fremont, Nebr., su ceeding Dr. William P. Hieronymu whose resignation is effective June

A graduate of Muhlenberg Colleg Allentown, Pa., and the Philadelphi Lutheran Seminary, Dr. Dieckman ha been president of the Michigan Syno university pastor for Lutheran st dents in metropolitan Chicago, vic president of Wagner College in State Island, N.Y., pastor of Grace Luthera Church in Lakeland, Fla. He was als director of the eastern region for th CHEY appeal, in 1949-51.

Dr. Dieckman is listed in "Who Who in American Education" and the author of "Preparation Fo What?"

Bill Kedde, at extreme right, of Our Redeemer Brotherhood, with members of the junior choir, old a service in one of the city's 134 rest and convalescent homes.

Service to Aged in Omaha

At the fall rally of the Inter-Syn-odical Lutheran Brotherhood, con-sisting of men's organizations affiliat-ed with the National Lutheran Coun-cil, it was revealed that most of the 134 rest and convalescent homes in Omaha hold no religious services at all. The guests of these homes were described as "the forgotten people."

The Inter-Synodical Brotherhood planned to take the Gospel to as many of these homes as they possibly could, depending upon the number of volun-teers for this work. At present, seven homes are being served by Grace Lutheran and Our Redeemer Brother-hoods (ULCA).

At one of the homes ministered to by Grace Brotherhood, several chil-dren of persons connected with the home have received baptism from Pas-tor Henry Goede, and some of the older persons have joined the church.

A Prayer For Ease

Looking over a church bulletin recently, I saw the rather startling announcement that the congregation would sing "Jesus Saviour, Pilot Me, Seated." After the first shock had worn off a bit, I thought, "Now, after all, it just may be that this brother is recognizing a present-day situation and is brave enough to say so right out in meetin'."

There are no less than 150 people in my church who sing that song every day of their existence by the way they live. "Jesus Saviour, Pilot Me" but don't ask me to get out of my one new car and do something about the poor man who has been robbed by the modern gang-sters that throng life's roadways.

"Jesus Saviour, Pilot Me, Seated." Can you think of any five words that better tell the story of today's social, political and religious condition. I confess I cannot.

—W. E. Smith

Wittenberg Workshop

A "Public Relations Workshop" for pastors and lay leaders of Protestant churches throughout the Wittenberg College territory will be held April 22 and 23 at Hamma Divinity School, Springfield, Ohio, with the cooperation of the National Lutheran Council.

It will be the third in Hamma's series of annual workshops, planned to acquaint local congregations with new developments in all phases of church work. Audio-visual aids and congregational evangelism were the topics of the 1950 and 1951 workshops, respectively.

Co-chairmen of the two-day program will be the Rev. Joseph Simonson, New York City, executive secretary of the National Lutheran Council's Division of Public Relations; and Dr. Amos John Traver, professor of practical theology at Hamma.

Two other program participants, among a larger group yet to be selected, will be Erik W. Modean, news bureau director for the NLC; and Dr. L. Ralph Tabor, pastor of Lutheran Place Memorial Church, Washington, D.C.

Pastors and interested laymen of all churches will be welcome to attend the workshop sessions, Dr. Traver stated. Special invitations will be sent to all Protestant congregations in Clark County and all National Lutheran Council churches in the six-state Hamma Territory.

Snapshots

THE FARTHEST north project of its kind, the Fairbanks Lutheran Service Center, in Alaska, has been reopened in the social parlors of the Fairbank Evangelical Lutheran Church, th same quarters it occupied durin World War II.

RADIO STATIONS in six countries ar making arrangements to broadcas various proceedings of the assembl of the Lutheran World Federatio scheduled to be held in Hannove Germany, from July 25 to August 3

JAPANESE WAR brides, coming t the United States to be with their se viceman husbands, learn appreciatio of their new home even before the land, thanks to a Lutheran chaplain Lieutenant Commander Edwin W. Ar drews, Chaplain Corps, USNR aboard the USNS M. M. Patrick, wh has added a course of instruction fo the brides to his duties as ship's chap lain.

PLANS FOR the formation of a Car ibbean Synod which will seek affilia tion with the United Lutheran Churc in America have been announced i New York.

A "SCHOOL of Theology for Lay men," probably the first program o its kind in American religious history is being planned by Wittenberg Co lege, Springfield, Ohio, and wil probably be launched later thi spring, President Clarence C. Stough ton announced.

FOOD, CLOTHING, medicines an other supplies totaling 65,050,39 pounds, with an estimated value o $19,852,146, have been shippe abroad by Lutheran World Relie Inc., since it was organized late i 1945 as the material aid agency of th National Lutheran Council.

ducation For Living

EARL S. RUDISILL

Christian Family Week, May 4 - 11

WHAT IS more important than the ristian family? Nothing. It is the sic unit of Christian civilization. on it depend the perpetuation, de- se, and improvement of Christian iety. No other agency can match — not even the church.

During the week May 4-11 the nily will receive special attention over the United States and Canada. e churches will lead off in this em- asis, and all Christians should join strengthen the effort of the church- The family no longer plays the ne part in society which it once as- ned. The character of most homes s changed. Not all of this change s been for the worse. The very fluid te of homes and communities pro- les the possibility of doing a great l to strengthen family life in Chris- character and efficiency. What ll we do about it?

In our churches and community we have sermons and addresses on rriage and family life. To these we add discussion groups, dramatiza- ns, use of audio-visual aids, cour- on marriage and the various pha- of home life (including family fi- nce, dealing with children, helping olescents, teaching religion in the me, and church-home cooperation). e can set up book corners on mar- riage and family life, and get the books into use. We can have family nights in the churches, encourage family devotions, and have whole families attend church services together. All of these things — and others — will prove advantageous to homes.

Fathers, mothers, and other family members can make the whole week significant by undertaking to improve their ways of living together before God. They can start family worship or improve it, read books and periodicals on the Christian family, participate in the church's plans for the week, have an at-home night, visit other families, enlist other families for the church, discuss sermons or lectures the family have heard, talk over their own home life, and listen to radio programs which are of interest to the whole group.

This week will be nothing more than a series of numbers on the calendar unless pastors, teachers, heads of organizations, and families take up the project a month in advance and make definite plans for it. It won't plan itself. In view of the present divorce rate, the many separations, and the large amount of domestic infelicity, Christians everywhere ought to use this week to the utmost — to do worth-while things and to plan for

the doing of many others.

Some one will have to start the movement in each congregation. It may be the pastor, superintendent, or some other leader. It may be a parent. As a rule families will need encou agement and suggestion from chur leaders. But the congregational pla will not succeed without cooperati and support from the families.

Message From Headquarters

by EARLE W. BADER

What Do We Get?

WE ARE sometimes asked by prospective Brotherhood organizations, "What does the Brotherhood of the United Lutheran Church in America give me in return for my dues payment?" This question is pertinent and highly important. You may perhaps have wanted to ask this same question. Here are a few reasons why I am glad to pay my membership dues:

1. It gives us "organization" from the "top to the bottom." It ties together the synodical Brotherhoods the same as the United Lutheran Church in America ties together the synods. It prepares and unifies us for "organized effort." Let us not forget that these are days of highly organized effort in the church.

2. It gives us *Lutheran Men,* one of the very best church periodicals for men. Its topics for monthly programs in the congregational Brotherhoods are unexcelled. Their preparation and editorship assure their superiority. Busy brothers need these helps.

3. It gives us a live Boy Scout program in the ULCA. During the past biennium under Brotherhood direction there was an increase of appro mately 22 per cent in scouting a cubbing in our church.

4. It gives us a variety of attract and informative literature and stin lating tracts. This literature conta helpful suggestions based on "pla that work." Additional literature planned for the future.

5. It develops an intelligent and sponsible lay leadership in the c gregation and the church at large. this modern age of intensive educati it is highly important that the la of the church become fully inform about their church and its world-wi program.

6. It provides an outlet for our c secrated labors in cooperative Chi

MARK THESE
DATES ON YOUR CALENDA
AND
PLAN TO ATTEND
THE ULCA
BROTHERHOOD CONVENTIO
SEPTEMBER 20 - 21, 1952
WASHINGTON, D. C.

n tasks in cooperation with the CA boards and agencies for our ngregations and the church at large, h as Evangelism, Lapsed Members, utheran World Action, Social Ac- n, Christian Education and Stew- lship.

7. It encourages the laymen to be thful in attending the worship ser- es, and to loyally support their pas- and church council in all of their orts to promote the general welfare the congregation.

8. It provides a meeting place ere "Brother clasps the hand of other" in Christian fellowship and reation.

9. It provides a central agency ere qualified and experienced otherhood speakers and field rep- entatives can be secured to assist with our local Brotherhood prob- lems.

10. It helps to sponsor Brotherhood retreats where we can spend a "quiet day" in company with kindred minds to enrich and deepen our spiritual lives.

11. It gives me a personal satisfaction in belonging to a church-wide organization with a membership of thousands of consecrated and capable laymen who are "serving to get other men to serve" in the vineyard of the Master.

You can doubtless add to this list additional benefits that you have derived from your membership in the Brotherhood. Summing it all up, I find that nowhere else can I invest such an insignificant amount of money, for so much real enjoyment and satisfaction in building the Kingdom of God.

Do You Carry This Card?

THE BROTHERHOOD

of

19.....

Name of Congregation — Location

THIS IS TO CERTIFY THAT .....

is a member in good standing for the year indicated hereon

AFFILIATED WITH THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

Secretary

(over)

This identifies you as an Active Member of a Congregational Brotherhood dedicated to service for Christ and His Church.

Did You Get Yours?

We believe you will be proud to carry this card indicating that you are a ember of an active Christian men's organization. The majority of our con- egational brotherhoods have paid their 1952 dues and received their in- vidual membership cards.

Boy Scouts

by GEORGE A. EICHLER

How Scouting Serves The Church

- **Teaches scouts to be faithful in their religious duties.**
- **Provides a program of wholesome activities for adolescent boys.**
- **Attracts and holds boys in the church.**
- **Prepares leaders for scout units.**
- **Encourages the church to assume full responsibility for spiritual growth of scouts.**
- **Makes available its trained m power in local councils.**
- **Makes available its facilities cluding camps.**
- **Helps to develop and strengt family life.**
- **Helps to bring new families the church.**
- **Cooperates in integrating Cl tian education with scout w**

The Outdoor Season Has Arrived

Remember that most of scouting should be carried on in the out-of-d Plan well for this work. A well-trained scouter should always be in ch for safety's sake first, and so that the program is well supervised. Do plan for Sunday affairs without the pastor's permission and cooperatio

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Honorary Life Memberships

by PHARES G. BEER

How to present memberships

REQUESTS FOR forms of presentation for the Honorary Life and In Memoriam memberships have been received.

It is difficult to formulate such forms, for the conditions and circumstances under which the memberships are given differ widely. They may be given by individuals, or by local, ference or synodical Brotherhood by relatives or friends or even th dividual himself. They may be g to men or women, to patriarchs i faith, to active leaders or to y people entering the service. So will be appropriate in one inst

ll be unsatisfactory in another. In l instances the presentation should e made to fit the occasion and the ords should be spoken without manscript. They should be well-mastered nd spoken freely. Below is an outline f a service for the presentation of an onorary Life Membership:

N. N. The Brotherhood of ——— ——— Evangelical Lutheran Church (or the donor's name may be used) onors you with an Honorary Life membership in the Brotherhood of he United Lutheran Church in Amerca and rejoices to bear testimony to our work in the congregation (and church council, choir, Sunday school, Brotherhood or other auxiliary.) (We also rejoice in your endeavors in the conference, synod, United Lutheran Church or designated boards and committees.) Receive this certificate and card as evidence of our appreciation of your service (give certificate and card) and wear this emblem (place button or pin) as evidence of our appreciation of your activity in our midst.

Go, then, dear brother (or sister) and continue to work in the vineyard of our Lord.

The best memorial service for the presentation of an In Memoriam membership is the complete "Order for the Burial of the Dead" as found in the Common Service Book. Wherever possible a psalm, responsory and canticle should be sung to the music in the Common Service Book. Please note that the psalms and canticles in the original Common Service Book were in sequence; the De Profundis and Nunc Dimittis are to be used for persons in the prime of life, the Domine, Refugium and Benedictus for aged persons and the Dominus Regit Me and the Beatitudes for children, youth and inner mission workers. In all instances the antiphons should be used to introduce and conclude the psalms and canticles.

At the close of the sermon or address, or instead of them, the words given in the brief In Memoriam service (below) or similar words should be used.

The occasional services on page 141 have "A Service of Commemoration" which it is appropriate to use in the presentation of an In Memoriam membership. Instead of the rubric "Then shall the Minister read the names of those members who entered into Life during the year past" the Life Membership secretary, the pastor, the president or some designated member of the Brotherhood shall deliver the words given in the brief In Memoriam service (below) or some similar words.

The following service is suggested as a brief service that could be used in connection with a Brotherhood meeting for the presentation of an In Memoriam membership.

This brief In Memoriam service may begin with any one of the hymns 317, 250 or 247 from the Common Service Book. Then shall follow the Invocation: "In the Name of the Father, and of the Son, and of the Holy Ghost." And the response: "Amen." Then the Kyrie: "Lord, have mercy upon us; Christ, have mercy

upon us; Lord, have mercy upon us;" with its threefold responses shall be used. Then shall be read the gospel, John XIV: 1-6, or some other lesson from the Holy Scriptures, after which the following or similar words should be addressed by the Honorary Life membership and In Memoriam secretary or some other designated person to the assembled group:

The Brotherhood (or name of donor) of ———— Evangelical Lutheran Church honors N. N. with an In Memoriam membership in the Brotherhood of the United Lutheran Church in America and testifies to his work in the congregation (and in the church council, Sunday school, Brotherhood, choir or other auxiliary in which he may have been active). His work in the general work of our church in the (place here the names of any boards or committees of the United Lutheran Church in America, the synod, the conference or church institutions of which he was a member) was highly appreciated by the church and all who know him. Receive this In Memoriam certificate as an evidence of our appreciation. (The speaker presents the certificate to the donor or to some person representing the group donating it.)

Then shall follow the Salutation and Response:

The Lord be with you.

R: And with thy spirit.

Then shall the leader say:

Let us pray.

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the sou of the faithful, after they are deliver from the burden of the flesh, are joy and felicity. We give Thee hear thanks for Thy grace bestowed upo Thy servant, who having finished h course in faith, does now rest fro his labors, especially as we remembe him before Thee this day; and we b seech Thee that we, with all who hav departed in the true faith of Th Holy Name, may have our perfe consummation and bliss, both in bod and soul, in Thine eternal glory through Jesus Christ, Thy Son, ou Lord, Who liveth and reigneth wit Thee and the Holy Ghost, ever on God, world without end.

R: Amen.

Then shall follow this benediction

The Grace of our Lord Jesus Christ and the Love of God, and the Com munion of the Holy Ghost, be wit you all.

R: Amen.

Any one of these hymns from th Common Service Book may follow th benediction: 519, 522 or 260.

Luther's Memorial Hymn is placed first on the list of our hymns becaus Luther prepared this hymn as a Me morial Hymn to Frederick the Wise the Elector of Saxony, the founder o the University at Wittenberg and the patron and protector of Luther from Rome. This hymn was also used as a Memorial Hymn to Luther himself at Halle in 1546. We include the Kyrie and Salutation and Response in this service because they were used in the earliest liturgies of the Christian Church.

rotherhood in Action

CHARLES F. BROBST

Men Must Know

IV The Local Church

Christ's Church Universal, the Lu-eran Church, is no stronger than the cal congregations. Out of it come sources in personnel and finances. o Christian movement lasts long if it not understood by and rooted in the cal congregation. In fact non-church aritable and human institutions de-we their support largely from the nstituents in local churches.

Most men have no opportunity to articipate in the work of the church, xcept through their local congrega-on. Fortunately there are such local urches through which men can erve. Here there are fields for con-tant service. If our men do not work ere they remain idle in the great hurch of our Lord.

To build the church-at-large, the ome church must be strengthened. Men working here are in the very cen-er and heart of the church's most im-portant work. The Lutheran Church is uilt from the bottom up, not from he top down.

In the local church, services of wor-hip are conducted, the sacraments are administered, the Gospel is preached, members are taught and trained, Christian fellowship is provided, chil-dren receive Christian nurture, pro-grams of service are carried on, mis-sionary and benevolent work is fi-nanced, good public morals and senti-ment are created, and character is de-veloped. Everything regarded essen-tial to life has its roots in the work and influence of the local church.

The importance of the local con-gregation is unmistakable in the New Testament. Thirteen of the Epistles are addressed to local churches. Paul's great mission was founding and nur-turing local churches. In the book of Revelation there are seven letters to seven local churches. God thinks of his church in terms of local churches. Men serve in His church very largely through their local churches.

The Brotherhood leaders can render an incalculable service to God's King-dom and to Christ's Church by strengthening the local congregation. To this end the indifferent and inac-tive must be aroused and their inter-est stirred to loyal and faithful par-ticipation in its work. Active commit-tees on the ten objectives are a vital aid toward building the local congre-gation into a great spiritual power-house. Then it will send out into the community and into the world, light to see more clearly and power to pro-duce inherent forces for good.

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"I Am Persuaded . . ."

St. Paul was sure that neither life nor death could separate him from the love of God through Christ. This is what Easter should mean to every Christian—a persuasion, sealed by the resurrection, that we belong to God eternally.

But when we doubt, when we wonder as Nicodemus did, how these things can be, or when questions are asked, as Paul was asked, "How are the dead raised up? and with what body do they come?" we indicate that we need more conviction. For if we suspect that certain things cannot be so unless we can understand them, have we true faith in God?

We want to save our souls, but we should also want to save our minds. We have the highest respect for reason in its rightful place, but reason should not cause us to stumble.

Since the mind is capable of dealing precisely and logically in many areas of life, we should not assume that it is sufficient unto all things. The mind can possess grotesque pretentions to pride, perfection, omniscience.

We must be saved from all this, this pride that man has in himself, his mind and intellect, with which he would build a ladder to heaven.

When Paul enumerated the barriers that can stand between man and God's love, he did not mention the greatest wall of all—ourselves. May our own stubborn minds and wills not cut us off from God's saving power.

"I am persuaded," declared Paul, and by that he indicated that his once stubborn mind and will had been overcome by the love of God.

—Joseph B. Mol

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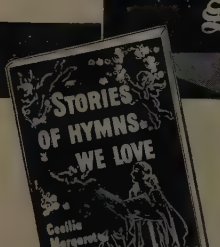

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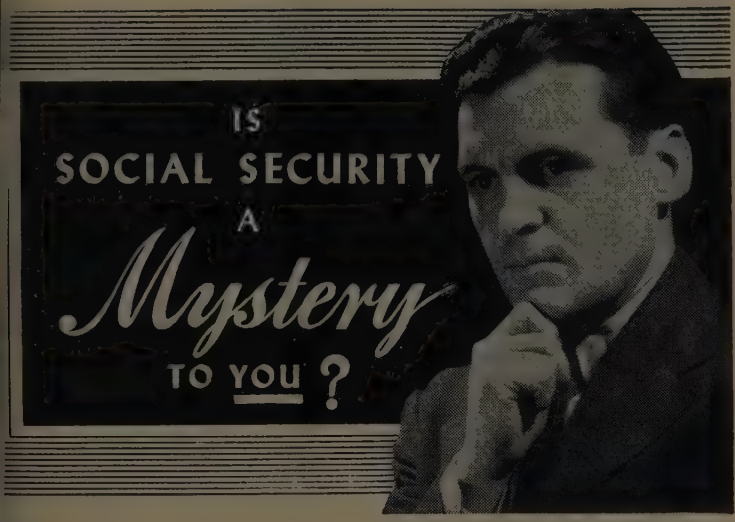

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(*continued from page* 5)

pursuit of truth wherever it may lead. But while both the secular and the Christian teacher deal with the same facts in his field, once these facts are determined they will mean vastly different things to the men looking at them. The Christian teacher will always seek to interpret the facts in the light of his Christian belief.

Even in our own colleges all teachers have not been fully aware of the meaning of their faith for their educational task. But the great majority of the teachers in our church schools are bearing witness to the Christian faith both on and off the campus. Through their teaching, counseling, and close personal contact with students they exert a fine Christian influence on the lives of these young men and women.

Today, many of our colleges are under great pressure, often from community and alumni, to accommodate to the "spirit of the age." This may mean to go all out for big-time athletics at the expense of other values; to soft-pedal its church connections in order to enlist support of non-church people; to adopt "liberal" secular aims and compromise its Christian purposes. Certainly one can point to many a so-called church college that has "succeeded" only at the cost of forgetting its Christian witness.

Fortunately our schools gener have had the strength of purpos resist such temptation. But if they to continue to be truly Christian i tutions in every way they must dep more and more upon the church their support. The only alternativ to adopt the kind of program that win support of those who have no interest in Christ-centered educat

Our colleges have a truly impor task today and they are worthy even greater support from the chu We have seen how under systems s as Nazism and Communism, educat can be perverted by giving it a f basis. There is a danger that ever this country non-Christian and nati alistic ideologies may also distort e cation.

If we want our colleges to be str Christian schools we must be will to pay the price. CHEY gave our leges and seminaries a tremend boost. But this interest and supp must continue and be sustained if schools are to endure. They need y prayers, your interest and your wh hearted support in order that t may continue to offer youth the fir education possible. An education t will lead to a fuller commitment their lives to Jesus Christ.

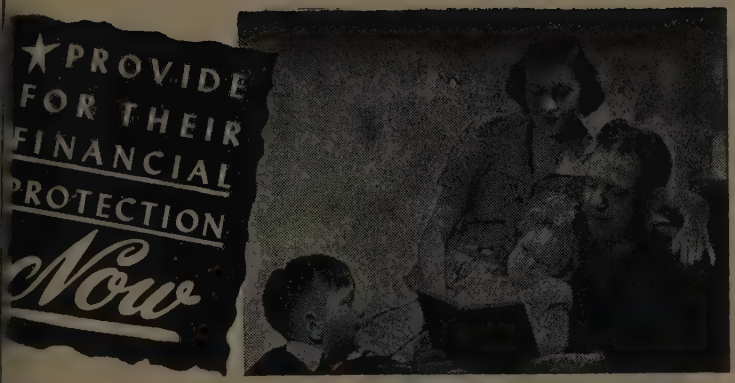
●

"Peculiar Personality"

Mr. Bradford Gets Around. By Ha ing W. Gaylord. Muhlenberg Pre 96 pages. $1.25.

In 22 terse stories, we go ab town doing good with Perry Bradfo

(*continued on page* 29)



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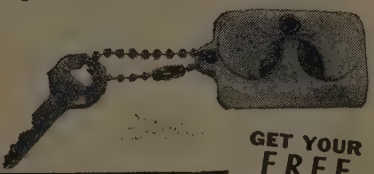

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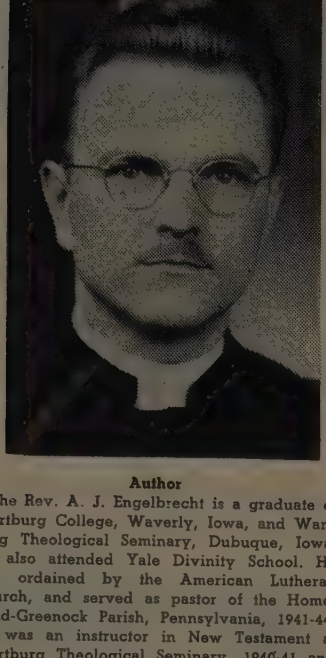
The Christian and His Neighbors

by A. J. ENGELBRECHT



Author

The Rev. A. J. Engelbrecht is a graduate of Wartburg College, Waverly, Iowa, and Wartburg Theological Seminary, Dubuque, Iowa. He also attended Yale Divinity School. He was ordained by the American Lutheran Church, and served as pastor of the Homestead-Greenock Parish, Pennsylvania, 1941-44. He was an instructor in New Testament at Wartburg Theological Seminary, 1940-41 and 1944-48. Since 1948 he has been professor of Old Testament at Wartburg Theological Seminary.

Editorial Committee

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

Aims

1. To help members of the Brotherhood discover that they have contacts with far more people than they realize.

2. To lead members of the Brotherhood to think of these people with whom they have contact as their neighbors.

3. To help members of the Brotherhoo the connection between their Christian tion (call to be a Christian) and their res bility toward their neighbors.

Worship

Hymn: "Awake, My Soul, Stretch Nerve" — **No. 380 C. S. B., or No P. S. H.**

Scripture: Luke 10:25-37

Free Prayer

Special Music

Hymn: "We Give Thee but Thine Owr **No. 387 C. S. B., or No. 280 P. S. H.**

Topic

Hymn: "Jesus, Master, Whose I Am" — **375 C. S. B., or No. 284 P. S. H.**

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

"WHO IS my neighbor?" aske scribe of Jesus. The answer whi received indicated that anyone w in need is our neighbor, no n where he may live. Our neighb our fellow human being.

In our present study, however are going to use the term neighb a more restricted sense. Neighbor refer to those who live near us those with whom we have conta our daily life.

Everyone has contact with m people. Often these contacts are more extensive than we realize we begin to make a careful ch People drift in and out of our l Our fellow workers change; we m to a new community; new fam move into our neighborhood; w tend some meeting or social fun and are introduced to a score of

e. In many ways we are having
cts with more and more people.
hat do these people mean to us?
ve really interested in them? Do
er think of them as neighbors in
hristian sense?

would be well at this point to
or the reports of the three com-
es appointed last month. The re-
should highlight the following
: (1) the surprisingly large num-
f people with whom we have con-
very day; (2) how little we real-
ow about these people; (3) how
icted contacts often are, limited
he age group instead of cutting
ss all age groups; (4) that mem-
nip in fraternal organizations and
r groups is often based upon such
gs as friendship with a few mem-
rather than an understanding and
reciation of the aims of the
ip.)

The Great Test

ew people need much proof to
vince them that they have contacts
a great many people each day.
how significant are these con-
s? What do they mean from the
istian point of view?

he Christian must constantly live
he consciousness of his vocation,
is, his call by God. He believes
"the Holy Ghost has called him
ough the Gospel." God is making
eady call upon his life, day in and
out, in his business, his recreation,
social contacts, his dealing with
neighbors. His responsibility is to
wer God, to obey him, wholehart-
, constantly, unreservedly. He
t make an unconditional surren-
der to God, in complete obedience and trust. In his dealings with his neighbors he must express this self-surrender, this sense of responsibility toward God, through active love, which is the opposite of selfishness. Because God has called the Christian into fellowship with him, the Christian must constantly express his love toward neighbors by seeking their best welfare in both spiritual and material matters.

Now we see the importance of neighbors for a Christian. Each of the countless contacts, however slight, should be a contact in which Christian love is demonstrated.

Jesus once pointed out the importance of such a small thing as giving a cup of cold water to a little one. All our contacts with our neighbors reveal the degree to which we have a sense of responsibility — the extent to which we respond to God's call upon our life.

Our Problem

The problem of every one of us is *how* to show our love to our neighbors. Some of our neighbors are Christians, and thereby have something in common with us that cuts across all the things that frequently divide men — race, color, national background, occupation, social status, financial level. Christian love demands that our dealings with our Christian neighbor contribute to his spiritual and material benefit. Since his highest good is bound up with his faith, we should be particularly careful that our contacts will deepen and strengthen his faith. We should be careful that our contacts do not cause

our neighbor to stumble or fall. To use a Biblical term, we should never "offend" our Christian neighbor.

But many of the people with whom we have contacts are not Christians. We could not avoid these contacts even if we desired to do so, and it would be un-Christian to try to avoid them. What shall be our attitude toward these non-Christians?

Christianity does not have two sets of standards. Every contact with a non-Christian also tests our sense of responsibility growing out of our vocation (call to Christian life). Either we will act in love, or we will act lovelessly, which is contrary to our vocation.

If we are *responsible* Christans, we will not only try to promote the material welfare of our non-Christian neighbor, but we will especially try to draw him to the Christian faith.

How?

So far we have been dealing with principles. But principles must be translated into action before they are effective.

Limitations of time and personal capacity often restrict us in our efforts to be a real neighbor to others. For instance, we may desire keenly to do some specific act which will express love to a neighbor and will enhance his material welfare. But we feel we just cannot find the time to do it. Or we may want to speak a word that will draw a neighbor closer to God and the church, but we just can't find the right words to say. Such limitations are real, and should not be denied. What, then, is the solution?

First of all we should examine
selves to see what we consider im
tant and what we consider less im
tant. Are all the activities in wh
we are engaging of such importa
that we cannot lay any of them a
to perform that act of neighborli
which we claim we would like to d
we could find the time? Perhaps a
arrangement of our schedule wo
enable us to make a much larger
finer response to God in appreciat
of his call.

Secondly, is our speech really
limited that we cannot say the w
in season that would enhance the s
itual welfare of our neighbor?
can talk to him about the weath
about politics, about the rising c
of living, and a thousand other s
jects .Then why can't we also sp
to him about religious matters? Mi
the difficulty lie in the fact that
do not consider religious matters s
ficiently vital? Or are we perhaps
pending too much upon the power
our own words and insufficiently up
the power of the Holy Spirit w
would speak through us?

Perhaps what we need more th
anything else to prepare us to be r
neighbors toward those with wh
we have contact is a closer talk wi
God. If our devotional life were e
riched, and if our hearts were alwa
open to the influence of the Ho
Spirit, and if our lives were constan
ly placed at the disposal of God to
a channel through which he cou
work, we would be better neighbo
to others.

Opportunities

ır opportunities to enrich the of others are legion. They are so erous that they test our capacity ıe utmost. First of all there are pportunities which come through ch membership. Do we belong to ch only because of what we ex- to get out of our membership, or e consider it a privilege to enrich lives of fellow-members? The ex- le we set, the interest we show thers, the contribution we make ugh personal activity and ser- , all help to enrich the lives of w men.

erving as scoutmaster of a local p, teaching a Sunday-school class, ing as an usher, or doing any of berless other tasks provides an ortunity to discharge the respon- llity growing out of our vocation ll by God).

Our daily work provides the oppor- ity to enrich the lives of others. fortunately too many church mem- s carefully put their religion away h their Sunday clothes. But one of best ways in which a Christian can ich the lives of others comes in nnection with his daily work. When the end of time we are called to count for the stewardship we have ercised, one of the most important lgers which will be examined will the ledger marked "Daily Work." any entries in that ledger will deal th our relationship with our neigh- r. Will the entries be on the debit or edit side of the ledger? Do our fel- w workmen, our boss, or our em- oyees, as the case may be, know

that we are a Christian and are our contacts with them an evidence of our sincere interest in their welfare?

(These are only a few of the opportunities which we have to enrich the lives of others. Space limitations will not permit more detailed treatment. But in their discussion members of the Brotherhood might well add to the opportunities which are available to them.)

Choosing

Many of the contacts which we have with others are either consciously accepted or deliberately sought out. The Christian implications for the Christian are immediately obvious. A man who despises certain groups of people will be snobbish in his attitude toward

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them. The man who is passionately devoted to a certain type of recreation or amusement will have a certain circle of friends, irrespective of what their character traits may be. For the Christian this means that he should carefully choose those with whom he has repeated contacts — choose them both for the contribution they may make to his life and the contribution he may make to their lives.

But not all our friends, associates, and acquaintances can be personally chosen. Life throws us into contact with all kinds of people. In all these contacts we should remember our Christian vocation and discharge our Christian responsibility.

Every contact a Christian has with his neighbor is a real adventure of faith. In every such contact we are risking our faith. Yet we dare not try to avoid these contacts, particularly if they offer an opportunity to enrich the spiritual or material life of a fellow man. The principle of love cuts across all human divisions. My neighbor may be a Mohammedan, but I cannot avoid loving him if I am to be a real Christian. My neighbor's skin may be a different color than mine, but as a Christian I am obligated to the extent of my capacity and o tunity to seek his best interest.

Decisions concerning the cour be followed in dealing with other not always easy to reach, for n situations are either black or w Some are grey, and our power judgment are taxed to the utmost love for God and fellow men ever be the motivating principle guides us in our decisions.

Our best efforts to serve o sometimes fail. But God never p ised that our efforts to show lov our neighbor would meet with form success. Christian living s times involves the risk of misun standing, unpopularity, and even mity. But in spite of such experie the Christian must continue to his neighbor as himself.

For Discussion

1. What is the relationship betw the Christian vocation (call to Christian) and neighborliness?

2. In the restricted sense in w the term is used in this topic, who our neighbors?

3. What should be the Christi attitude toward Jews, foreigners people of other races, when he co in contact with them?

4. What should be the goal which the Christian strives in all contacts with fellow man?

5. What are some of the obsta which interfere with a practice Christian neighborliness?

6. What are some of the opportu ties which we have to practice Ch tian neighborliness?

7. Does cursing or lying, or

als have anything to do with my tionship toward my neighbor?

Suggestions for Action

. Each member of the Brotherhood uld make plans to strive more nestly to discharge his Christian onsibility toward those living r him.

. Pick out a family (another race, ther nationality, low income brack- to whom the Brotherhood will be eal neighbor. Make specific plans cerning what is to be done.

. Make plans to do something for young people of the congregation t will express the Brotherhood's ghborliness toward the young ple.

A Variety of Suggestions
Assignments for the June topic
"The Christian and Education"

. Arrange to have a representative from of our colleges speak at the next meeting.
. Show a film of one of our colleges which es a picture of college life on that campus.
. Write for a catalog from one or more of church colleges to learn more about the titution.
. Appoint several men to serve on a panel discuss the role of the congregation in edu- ion. Include on the panel the Sunday-school perintendent, school teachers who are mem- rs of the congregation, and others interested education.
. Prepare a list of the colleges which our urch supports. Learn about their location, pport, size, special programs, etc.

(*continued from page* 22)

ho has a disturbing but inoffensive ay of thinking and acting differently. he situations in these stories involve ie many better decisions Christians an make from day to day if only ey will have the gumption to do so. Ir. Bradford, considered a "peculiar ersonality" by some, is not satisfied ith doing only the obvious things.

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But most persons must admit that "maybe he has something there." For he believes that Jesus has shown us a "more acceptable way" of rubbing elbows with neighbors.

Stories of Hymns We Love. By Cecilia Margaret Rudin. John Rudin and Company Inc. 96 pages. $1.25.

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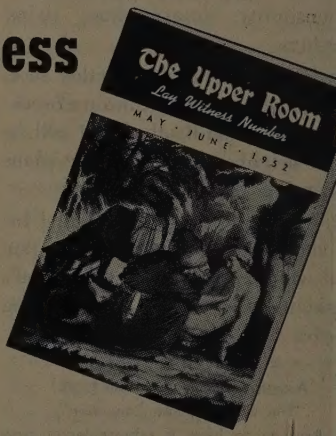
Laymen Witness for Christ



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